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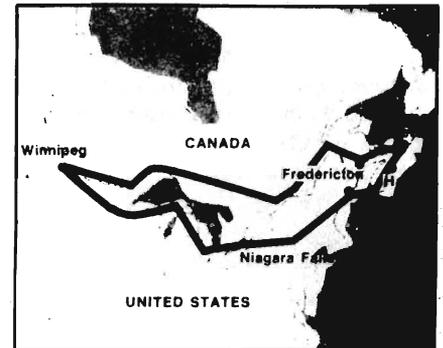
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mirror**

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The people speak at the Festival

by Mary M. Enns

The Mennonite Festival of Art and Music has become, to a good many Mennonites in Manitoba, an event identified with the advent of Spring. This eleventh production featured the usual excellent program exceeded this year by Marlene Pauls Laucht. Officially opened by Judge John Enns, one event followed another with such enthusiasm that the last item on the program had to be omitted, to the disappointment of a good many visitors. If the crowds were just a little thinner, the excitement and pleasure of meeting friends and enjoying excellent exhibits was no less. The *Mennonite Mirror* decided to let the people speak and tell it as it was.

Helen Janzen, former teacher and provincial supervisor, department of Education: "I am, of course, impressed with the great participation here at the festival; with all the artistic talent exhibited in the various arts, the paintings, the different crafts, the vocal and instrumental music. I'm impressed by the tremendous organization and the enthusiasm pervading over all. But first and last I'm perhaps most impressed with the tremendous feeling of community I experienced as soon as I entered the Arts Festival. These are our people; we have a common heritage, a mutuality. We have retained a sense of community which formerly helped our ancestors survive and which we need as well."

David Friesen, teacher: "Once again the festival was a great success, both ar-

tistically and socially. I met people today whom I hadn't seen for 25 years. One is a retired teacher from Saskatchewan who now paints as a hobby. It is great to be here again."

Doreen Klassen, researcher in Low German songs: "There are several reasons why I return to the festival year after year, but the primary one is: *Mie jeit daut spatsieren soo goot*. (spelling according to the standardized orthography established at a seminar at U of W April 24, 1982.) The festival provides a relatively neutral forum for visiting amongst Mennonites of various denominational backgrounds. It also provides an unthreatening atmosphere for Mennonites of non-church backgrounds to begin to rediscover their backgrounds. It provides an opportunity for Mennonites to share the gifts of expression given them by God with the wider Mennonite community. I find that the musical program, enjoyable in its variety, always has theological significance for me. However, the lack of respect some groups have for the schedule tries my patience. Perhaps giving more specific guidelines to performers would remedy this."

Henry Wiebe, professor of Russian, U of Manitoba: "It has been said, 'A man cannot think constantly of himself without being discouraged'. As I need air and food, I also need to be in contact with God and people; people with new and diverse ideas, people I have met before, people with whom I share a common heritage, common aspirations. I need people who can inspire me, people with whom I share concerns, joys and hopes. In a setting of so much beautiful music and singing, opening heart and mind to feelings of brotherhood and love, where I'm astonished and pleased by paintings and artifacts, displays of books, old and new — here I rejoice in the healthy creativity of our people. I'm grateful to the organizers of this festival. I'm grateful to God for friends and a rich heritage with a great potential for the future."

Irene Dahl, occupational therapist and married less than a year: "This is my first visit to the Mennonite Arts Festival and I certainly hope to come again. I enjoyed walking around meeting people and then listening to the fine choral singing. I suppose I was impressed mostly with the lovely stained glass art work."

Bill Toews: "I have certainly enjoyed being here this afternoon. It was well worth the miles I travelled to see all the exhibits. I feel there were less of these than in former years. It's important to me to see the sort of hobbies other people have. I enjoyed the entertainment and the coffee and good Mennonite food with friends."

Karin Dirks: "For me the festival has always meant the joy of seeing all the people that come to it; it's the sort of thing that always delights me. There were four widowers, single men who could feel comfortable coming here, even without a mate. I spoke to them and was so aware of these singles that seemed really happy being here. Of course the exhibits are always interesting; there is usually something new, but the people are the essence. A great many people from the different Mennonite communities are drawn into the making of this festival, and that is important."

Gerhard Lohrenz, author, extensive traveller: "By now the Mennonite Festival of Arts and Music is an annual event that many people look forward to. The originators of it deserve recognition and thanks. This festival has a pronounced social value. Individuals who might otherwise not meet renew friendships in visiting and sharing a cup of coffee. It has also brought out the latent talents of our people as evidenced in the many displays in the various fields of art. The musical performances are greatly appreciated and no room seems to be large enough to accommodate all the listeners. The book display will hopefully stimulate the reading and buying of books as a necessary precondition of further publications. The festival is therefore a much-appreciated stimulus in the development of our cultural and social life."

John Martens, well-known tenor, professor, music department, MBBC: "The organizers of the Mennonite Festival of Arts and Music have provided a significant opportunity for encouraging our artists and are to be congratulated on their efforts and hard work. I return to the festival every year because it is a stimulating experience talking with many of the artists. I have followed the careers of several of our painters in particular and it is good to see them developing their skills. Not to be overlooked is the fact that one can visit with many friends in a highly congenial atmosphere."

Bertha Klassen, music teacher, "Things I liked about the festival: First, Excellent co-operation of the sound technician, Reinhard Penner, with our church orchestra. Second, abundant food, inexpensively sold, third, the paintings and the sincere interest of so many people in this sort of thing. Suggestions for the future: Could there be two video monitors, one at the entrance, the other near the food tables, announcing what is happening near the end of the mall, in the music program. Then, I would ask Mennonite orchestra to be invited (call early in the year). Of course then one would need to have a much larger stage." mm

There's now an "official" way to write Low German

BY AL REIMER

Saturday, April 24, may have been just another spring day for most of our readers, but for some of us it marked a red-letter day. Perhaps even an historic day. It was the day that some 15 Mennonite linguistic scholars, writers and interested observers gathered at the University of Winnipeg for a one-day working seminar to see if they could work out once and for all a unified system of spelling for our *Plautdietsch*.

Although plays, stories and poems have been written in *Plautdietsch* since early in this century, Mennonite writers had never formally agreed on a unified system of spelling. J. H. Janzen, the first writer of *Plautdietsch*, worked out his own system modelled, presumably on German and on other written Low German dialects. Our major Low German author Arnold Dyck worked out his own system too. Dyck's system evolved slowly over several decades. In 1935 he published his system in the *Mennonitische Volkswarte*, but it never found universal acceptance; even Dyck kept experimenting and departed from it when it suited him to do so. Over the years other writers and scholars have devised systems based on linguistic principles, among them J.W. Goerzen of Edmonton, Peter Fast of Calgary, Jack Thiessen of Winnipeg, Reuben Epp of B.C. and Herman Rempel of Morden. While most of these systems do not differ substantially from each other, they are by no means interchangeable. To add to the confusion, many writers of *Plautdietsch* simply work out their own more or less phonetic system according to how they "hear" the sounds.

Thus, some of us had felt for some time that a rationalized orthographic system was overdue and could give a further boost to the Low German "renaissance" that seems to be underway in these parts.

The seminar at the University of Winnipeg was held under the joint auspices of the Manitoba Mennonite Historical Society, the chair in Mennonite studies, and the Mennonite Literary Society. In attendance were Al Reimer, chairman, Peter Fast, Calgary, Reuben Epp, Dawson Creek, Herman Rempel, Morden, Jack Thiessen, Anne Reimer

and Harry Loewen of the University of Winnipeg, Roy Vogt, Victor Doerksen and Elisabeth Peters of the University of Manitoba, Eric Mierau of MBBC, Gerhard Enns of *Der Bote*, Doreen Klassen, musicologist, of Winnipeg, John C. Neufeld, Winnipeg, J.J. Neufeld, Low German broadcaster on CFAM, and Wilmer Penner of the Landmark Drama Company.

In one of those harmonious work sessions as rare in Mennonite circles as elsewhere, the committee reached agreement on a system for written *Plautdietsch* that combines most of the best features of systems already in use. The aim was to keep the spelling as simple and standardized, that is, as free of regional and local variations and pronunciation differences as possible. The system was also to be as phonetic as possible, that is, to follow the "one sound-one symbol" concept. The committee decided, since *Plautdietsch* is one of the Low German dialects, to stick to the German phonetic system and, to a lesser extent, to traditional German word images. The intention was to provide a spelling system that would be simple and easy to read by both German and English-speaking Mennonites.

The committee quickly agreed on some general points:

1) That our Mennonite Low German dialect be officially known as *Plautdietsch*, as no other Low German dialect has laid claim to that name.

2) That nouns be capitalized in the German manner.

3) That the system contain no extra phonetic or diacritical marks except for the German umlaut(..).

The committee approved the following system of individual sounds.

Simple Vowels

long a as in Sache (things)
long ä as in säde (said)
short a as in Foda (father)
long i (ie) as in wiet (far) or wie (we)
short i as in Witt (white)
short e as in emma (always) or woare (become)
long o as in Noba (neighbor)
short o as in Kopp (head)
long u as in Hus (house)
short u as in Kuffel (cup)

Diphthongs (Double Vowel Sounds)

oa as in Koa (car)
ia as in dia (expensive)
ea as in weare (were)
äa as in fääre (in front)
ei as in heiwe (mow)
ee as in Fee (cattle) or meea (more)
au as in waut (what) or Kaut (cat)
oo as in Boot (boat) tofoot (on foot)
ua as in laut (waits) sua (sour)

Simple Consonants

The consonants p, b, t, d, g (hard), f, s, m, n, l, r pronounced as in German. A short vowel is always indicated by a doubling of consonants — e.g., nopp (upon), Knubbel (bump), Lemp (pant leg), Brost (breast).

f stands for German v (fe sound), as in fonn (of), Faspa.

w as in German ve sound, as in waut, Wota (water).

s stands for German z sound, as in Sonn, saut.

t becomes a final d as in German, e.g., Laund (land).

ts as in German tze sound, as in Tsipel (onion), Plauts (place), Latsta (last one).

Other Consonants and Consonant Clusters

k as in Kaulf (calf).

g as in lang (long) or Tang (tong).

j as in jreen (green) or hauje (stroke).

Silent h to be eliminated wherever possible, e.g., kol (bare), not kohl, gone (go, walk), not gohne, but retained where necessary for clarity and ease of reading, as in dreihe (turn), seihe (sow), freihe (be happy).

sch as in Schult (debt), but st and sp remain as in German — Stund (hour), Spos (fun).

zh as in ruzhe (rushing), Puzhel (tuft).
nj as in klunje (tread).

ng as in sunge (sang) or Jung (boy).

ck as in Acka (acre), Bock (ram), but the c disappears when the k is followed by another consonant that is part of the sound, as in fuks (fox), buks (nudge).

ch as in acht (eight), Macht (might).

But jch when the ch sound is "softened" after vowels, as in sajcht (says), lajcht (lays), maunjche (many a one), Lijcht (light), leijcht (light), Mariejche (little Mary).

dj as in Adj (hem) or Bridj (bridge).

kj for initial sound, as in Kjoajt

(church), Kjoasch (cherry), Kjääjtj (kit-chen).

But tj for *medial* and *final* sounds, as in Kjitjel (chick), Platj (stain) or Jungtje (small boy) — except in words where the kj symbol is closer in sound and/or necessary to distinguish meaning, as in linkje (left) as opposed to lintje (lainty), or hoakje (to rake) as opposed to Hoatje (little heart).

Several explanations about this new system of *Plautdietsch* are in order.

1) Like any other system of orthography, this system is only meant to be an approximation of actual spoken sounds. Mennonite writers and readers are free to "hear" individual nuances of sound as they are accustomed and conditioned to hear them. Take the somewhat controversial kj/tj sound: depending on the kind of *Plautdietsch* the reader is used to, he will "hear" either the k or the t sound in such words as Kjoatj or Tjoatj (church), Kjeena/Tjeena (nobody). But in order to keep the written system as simple as possible the two symbols have been allotted separate functions. No orthography, of course, can ever hope to incorporate all the sounds and pronunciations favored by users of a language. English words like "card" or "empire" are spelled the same way whether they are written by a person from Boston who says "c-a-a-d, or someone from Manitoba who says ca-r-r-d. The same is true of Canadian "empire" and British "empiah".

2) A system of orthography is not designed to dictate usage as such. Thus, writers from the West Reserve are free to write "wie gonen" rather than "wie gone" (we are going). Some writers will use "onn" for "and" while others will write "enn". Any writer using the new system is free to incorporate regional or local differences in pronunciation and usage provided he employs the formal symbols included in the system. Like all systems of written language this one consists of a set of formal symbols that stand for a *generalized* system of sounds, but which has built into it considerable flexibility of application.

3) The three sponsoring bodies of this new *Plautdietsch* orthography will assure that it is put into practise as soon

as possible. The *Mirror*, readers should note, will print all its Low German material from now on in this new system. An interesting sample of the new spelling appears in this month's Low German section. We think it looks good on the printed page and is, in fact, not all that different from Arnold Dyck's spelling. The Manitoba Mennonite Historical Society plans to publish the new system in booklet form to be distributed among writers and readers of *Plautdietsch*. It will be reprinted, we expect, in other Mennonite publications.

Much if not most of the *Plautdietsch* that has been published up to now has originated in this province. That being the case, the new orthography has a good chance of being generally accepted

if local writers are willing to use it consistently. A big boost for the new system will come from Herman Rempel, who has agreed to use it in the forthcoming second edition of his Low German dictionary. While not all Mennonite linguists and writers may be entirely happy with the new system — it contains, after all, some compromises — the committee is satisfied that it will serve as a viable vehicle for written *Plautdietsch*. Even Arnold Dyck would probably have no serious objections to it, as it strongly resembles his own system.

Hopefully, this rationalized system of *Plautdietsch* will act as a further spur and unifying force to stimulate and preserve our little island of Mennonite ethnic culture amidst the swirling waters of mainstream society.

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by Roy Vogt

OBSERVED ALONG THE WAY

April and May

April 15: For students at the university this is the time of judgment. I supervise a final examination in economics for 70 of my students. They all look very dedicated on this occasion. Several students in other examinations have been caught cheating so I patrol the aisles with the stern look of a policeman. After 12 years of teaching I still can't get used to the fact that just because I put a few questions on a piece of paper 70 students are now sweating in this room trying to come up with some good answers. However, when they are through it will be my turn to sweat, marking 70 sets of similar answers in a few days. That is called learning.

April 16: Lunch at the university with a young Mennonite social worker who is trying to help native people in Winnipeg fit into the work force. I admire his compassion and also his realism. He tries to help a few families at a time to test their skills in a regular job. He has seen some good results and hopes that I can put him in touch with Mennonite businessmen for future job placements. Some of our business people have demonstrated considerable concern in such matters, but under current economic conditions it is straining compassion just to hang on to the workers they already have.

April 18: A "Faspa" meeting in west Winnipeg, where a group of education leaders have gathered, over a delicious meal, to discuss the creation of a Mennonite liberal arts college in Winnipeg. One of our business men is present to describe his vision for such a college. Frank Epp has been asked to meet with church, business, and academic leaders to examine the need for such an institution and to propose various options. Further meetings are planned in June. Many of us on the university campus feel that it would be exciting, and quite possibly worthwhile, to create a centre on or near one of the existing universities in Winnipeg where we would be encouraged to apply both the experience of the Mennonite community, and some of

its theological insights, to such problems as economic development and labour/management relations. It would also be good to have a central place for our musical and artistic endeavours. Is more necessary? Detailed proposals will likely be discussed in the Mennonite press in the next few months. There are those who complain about being pushed by the ideas and resources of some of our business people. I think we should welcome it!

April 24: How many of us can claim to have been present at the birth of a new language? That is not exactly what happened this morning, but almost. A group of experts in the Mennonite Low German language, from across Canada, met at the University of Winnipeg to create a uniform method of writing for *Plautdietsch*. I leave it up to Al Reimer, who chaired this meeting, to provide more details in this issue. I personally marvelled at the willingness of these scholars to compromise on long-cherished, personal writing preferences in order to create order out of chaos. This was due not only to the unusual humility and tolerance of these linguists but also to the careful preparation and strong leadership of the chairman. *Daut es toom loave*.

April 25: Preached a sermon on the nature of Christian love, in our English church service, and then enjoyed lunch with an older lady from our congregation. She is one of those who has been forced by tragedy to adjust her life drastically but has come out of it with undiminished enthusiasm for living. She remains remarkably open to new ideas and experiences. In the evening we had dinner with a couple who lost their homes in the Danzig region but have never lost their spirit or their faith. The afternoon was spent "neighboring" at the Mennonite Art Festival in Polo Park. Somehow we never get to the other end where the music is.

April 26: Tragedy. The funeral service of a friend who was sick with cancer but

died suddenly of pneumonia. I always loved to golf with him. He took just as much delight in my few good shots as in his own. A tremendous human being. This was followed by a visit to another friend in the St. Boniface Hospital who is suddenly faced with the threat of cancer. They had to remove one of his kidneys, which was encased in a large tumour. A mutual acquaintance, Dr. Henry Krahn, seems to have done a good job on him. Still, we are all reminded of how fragile our life is.

April 29: A more pleasant surprise. I received a royalty cheque for the publication of a textbook in economics. It is quite a new experience to have more than \$200 in savings. What to do with it? We have a few useful projects in mind — otherwise we wouldn't be Mennonites — but first of all we decide to blow a part of it by taking our family out to dinner. A very enjoyable meal it was.

May 2: A wonderful visit with friends on their farm near Cook's Creek. They chose a beautiful Spring day and the Quiche Mennonite, served with all kinds of vegetables, matched the day. It's nice to have farmer friends, even if they work in the city.

May 4: Read in the *Financial Post*, an otherwise very serious journal, that the Shantz brothers of Ontario — one of whom is the chairman of MEDA — encountered a unique problem in experimenting with their hybrid turkeys. According to the article, "Research indicated that women wanted birds with more white meat, so Hybrid scientists dutifully bred a hen with a broader, heavier breast. But this extra white meat tilted the turkey so far forward that it was virtually impossible for her to mate naturally." That's what happens when you try to produce the Dolly Parton of turkeys!

May 5: On a lighter note, I travelled to Ottawa to present a brief to a parliamentary committee which is studying the feasibility of requiring corporations in Canada with more than 100 employees

to place at least two employees on their board of directors and make shares available to employees. This bill has received first reading in Parliament, but I'm sure it will be sometime before it receives the crucial second reading. I was impressed with the Quebec member of parliament who chaired the meeting, and by the discussion that took place. I am personally convinced that some of these measures must be implemented in order to overcome the destructive adversarial relationships that now exist between workers and employers in many Canadian companies. Returned to Winnipeg the same evening.

May 6: Lunch at the university with a few scholars to plan a new book on Low German readings. In the evening we attended the MEDA dinner at the Holiday Inn South. Bill Regehr, the executive assistant to the premier, was the guest speaker. Bill and I were students together, more years ago than we both care to remember, and it was very interesting to hear the personal and political road that he has travelled. I thought his speech was a little too partisan, providing more of a justification for the current government than an insight into the development of Bill's own philosophy, but I was greatly impressed by his honesty and humility. A wonderful medley of songs by Ed and Millie Hildebrand rounded out the evening.

May 7: An all-day seminar at the Fort Garry Hotel, for a few journalists and academics, discussing new forms of worker-management cooperation in West Germany and Japan. The forum was sponsored by the Dafoe Foundation and featured a number of leading businessmen and labour union leaders, including the deputy head of one of the largest unions in West Germany. At an elaborate dinner at the Manitoba Club, sponsored by the Free Press, I started my meal by trying to push through the hard cheesy top of the onion soup with a big spoon, only to see the soup squish all over the table cloth. I asked the editor of the *Free Press*, sitting next to me: "Why is it that I always get to sit at the dirtiest part of the tablecloth?" Despite this poor showing by a simple Mennonite the dinner was enjoyable.

May 8: A day of torture — the annual Westgate Cyclathon. What a painful way to raise money for a good cause! I had hoped to cycle around Bird's Hill Park 14 times, or about 100 miles, in order to get the most money out of my friends who had made pledges, but my seat and knees gave out at 70 miles. I have often asked myself, why can't they make golf clubs for hitting with, and why don't they make bicycle seats for sitting on? Modern bicycle seats are made by sadists, or else the makers have

seats that are less than half as broad as mine. One of my Conservative friends blames it all on Trudeau. Bicycle seats are part of a Quebec-Communist plot.

May 9: Mother's Day. If one has a mother like mine it is easy to celebrate. Unfortunately the restaurant where we have dinner with our mothers is not up to the quality of the mothers. On family occasions like this our children have an interesting time sorting out their heritage: one grandmother born in Wales, the other in Steinbach; one grandfather born in Russia, the other in Alabama. One meal that satisfies them all is Vereneki with Yorkshire pudding and grits.

May 15: An evening spent with friends planning their summer wedding. For more than the usual reasons this is a happy prospect for both. The groom will be making an instant transition from bachelorhood to partnership in a family with three growing children. We couldn't tell whether he was more amused or alarmed by the prospect. It will be an occasion for thanksgiving.

May 16: Urgent call from friends at 7:30 p.m. Why hadn't we arrived for dinner at 6:30? Answer, we never got the phone message. But we made it there for a delicious dessert. This is not as embarrassing as the time our whole family *did* arrive on time for dinner, only to discover that the hosts had not been expecting us.

May 22: Following a wonderful evening at the Mennonite Theatre performance of *The Magic Flute*, my wife and I spend this evening celebrating our 24th wedding anniversary. They have been good years. We agree that we were badly deceived in our marriage; we both thought that we were marrying the other person for money. Where have we been lucky? Especially, it seems, when new experiences or thoughts forced us to make a bend in the road and then, though the content of that change had to be worked out individually, we discovered that we had navigated the bend together.

It is now the long week-end in May. I look forward to the Mennonite Village Museum dinner in honour of Rev. P.J.B. Reimer on May 25, and then to a good summer. May you find the summer relaxing. We'll see you all in September.

mm

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A Troika of Books about Russia

Reviewed by Al Reimer

First Mennonite Villages in Russia 1789-1943: Khortitza-Rosental. By N.J. Kroeker. Printed by D.W. Friesen and Sons, 1982. 279 pp. Available from the author 484 E. 50th Ave., Vancouver, B.C. V5X 1B1. \$18. (English or German).

Troubles and Triumphs 1914-1924: Excerpts From the Diary of Peter J. Dyck, Ladekopp, Molotschna Colony. Ed. by John P. Dyck. Printed by Regehr's Printery, Winnipeg, 1981. 259 pp. \$8.

Czar, Soviets & Mennonites. By John B. Toews. Newton: Faith and Life Press, 1982. 221 pp. \$13.95.

These three books continue the steady trickle of books about Mennonite Russia that has brought about a renewed interest in that period. They make for an interesting comparison in that they represent so well the three main types of historical works that make up this field. The first volume is a community history pieced together from the author's personal memories augmented by historical sketches, excerpts from various personal memories, as well as photographs, illustrations, tables and maps. The second is a personal diary of the kind that few people had the initiative or presence of mind to keep regularly during the Mennonite holocaust in Russia. The third volume is an interpretive history by a fine professional historian who is gradually building up an impressive body of articles and books devoted to the Russian-Mennonite experience.

N.J. Kroeker's *First Mennonite Villages in Russia* is one of those big, boldly designed volumes that is becoming the standard format for community histories of this kind. As an amateur historiographer he has wisely sought the assistance of a professional historian like Dr. David G. Rempel and other experts, as well as a host of other contributors. The result is a fascinating if somewhat uneven account of the establishment of the original villages in the Old Colony beginning in 1789 and tracing their development and ultimate demise in the forties.

The opening chapters covering the early history of the Mennonite colonies in Russia are largely the work of David Rempel. He is a meticulous scholar and historical craftsman and his account of the early period is impressive, based as it is on the extensive research he has

done in the Russian archives. In forthright fashion, Rempel clears up several popular misconceptions about our origins in Russia. He argues, for example, that the Mennonites of Danzig and Prussia did not go to Russia because of religious persecution as such, but rather because they were not granted the same religious toleration and civil equality enjoyed by other citizens. He also denies that Mennonite leaders like Bartsch and Hoepfner knew *beforehand* about the 1763 restriction against proselytizing the Russian population. Rempel also gives the best and fullest account of the tragic Bartsch-Hoepfner affair that has appeared anywhere.

The rest of the book is interesting and useful social history about the Khortitza-Rosental settlement. The specifics about these villages and their inhabitants offer the reader (and future historian) valuable data and insights into a lost way of life. One wonders, however, whether it is necessary to describe once again in lavish detail the day-to-day operations of farming and the living habits that have been described in similar terms in other recent books of this kind. Most of the "homemade" illustrations are useful but look a little odd among the many photographs. Other editorial oddities and quirks are the confusing double sets of footnotes (pp. 80-81), careless arrangement of pictures, as well as distracting stylistic gaucheries throughout. Nevertheless, this is a rich compendium of Russian-Mennonite history and N.J. Kroeker deserves our unstinting gratitude for giving it to us.

The Dyck journal covers the most dramatic and tragic decade in Mennonite history, and is of significance for that reason alone. Peter J. Dyck is an effective diarist precisely because he is so natural, unassuming and completely immersed in his little Mennonite world. He is clearly not trying to write instant history or to strike a dramatic pose for posterity. He is a good reporter because he has a clear eye for detail, is practical-minded and unsentimental, but has a lively interest in his community and preserves a sane and healthy moral perspective under the most trying circumstances. "God does not lay heavier burdens on us than we can bear," he says early on, and acts accordingly.

The owner and operator of a brickyard in Ladekopp, Dyck was more interested in day-to-day happenings in his village

than in Big Events. He makes no mention at all of the February revolution that overthrew the monarchy (or for that matter to the even more fateful revolution led by the Bolsheviks later). His one laconic reference to the cataclysmic event does not come until early April: "Today we had to go to the school to give our solemn promise to be loyal to the present government." As the violence around him intensifies he becomes ever more saddened by the deteriorating moral standards around him.

Dyck's account of the terror period in 1918-19 is grimly vivid because of his relentless documentation of its effects. Entry after entry is matter-of-factly filled with the grisly details. He uses the same technique for the hunger period that follows. When he records in his flat way that he sold a cupful of watermelon seeds for 1000 rubles, or that "you see gauntfaced people at the market wandering aimlessly, enviously eyeing the merchandise but not having the energy even to shop lift," the famine and accompanying inflation need no further dramatic heightening. He maintains his unflappable sense of reality to the very end. When his emigration train is stopped at the Russian border and "crown property" is confiscated from the emigrants, his dry closing comment is: "So again, and for the last time in Russia, we were robbed, just as we had been on the last night in Ladekopp. It all seemed quite natural."

John P. Dyck of Springstein also deserves the warmest praise for translating his father's gripping journal into English. On the negative side, there are not enough explanatory footnotes and the book is not carefully enough edited. How one wishes that amateur historians like N.J. Kroeker and J.P. Dyck could find the patience to submit their work to a competent editor for a thorough "cleanup" job before publication. Books like these will be around for a long time; what a pity that they must appear with so many unsightly warts and blemishes on their pages!

No such problems exist in the case of John B. Toews' *Czars, Soviets and Mennonites*. Toews is one of our best historians who has made Russian-Mennonite history his special field in recent years. This book is primarily a history of the Russian Mennonites in this century, from their heyday just before World War I, through the terrible decades of the twenties, thirties and forties, to the slightly more settled present.

The opening chapters quietly set the stage for the more dramatic chapters to come. In considering the nineteenth-century part of the story, Toews does a good job of showing how the Anabaptist radical dynamics of the Mennonites

gradually hardened into conservative social religious structures as the century wore on. By mid-century, for example, both religious and secular leaders combined in opposing the rightful demands of the landless for their share of the fattening colonies.

Toews' most original contribution, however, is his analysis of the complex issues that arose — religious and moral — as the Mennonites of Russia were forced to respond to the unprecedented pressures of World War I and the revolution and civil war that followed. The Mennonite response was on the whole admirable, as the brotherhood once again discovered the real meaning of non-resistance under pressure. The alternative service provided by the *Sanitätsdienst*, with some 7,000 young men in active service, forms one of the noblest chapters in Mennonite history. Unfortunately, the horrendous period of violence and suffering that followed led to a less noble expression of the collective will in the formation of the still controversial *Selbstschutz* (Self Defense). Organized as a protective militia or police force for the colonies in a time of complete anarchy, the *Selbstschutz* inevitably went beyond that role and was seen by the Reds as a subversive, counter-revolutionary force.

I also found the latter chapters on the Mennonite diaspora well researched (considering the scarcity of data) and movingly told. The closing chapters of the book are nothing less than a Mennonite version of Solzhenitsyn's Gulag. Their terrible eloquence comes from a simple recital of individual fates and arbitrary personal tragedies almost too gruesome to be comprehended by the imagination of a safe, secure Western mind.

This is a book that can be recommended to both the general reader without much knowledge of the subject and to the reader already familiar with it. I found some of the early chapters a little sketchy in treatment, but I suppose that is the nature of introductory chapters designed merely to set the scene. I also find Toews' habit of moving on to a new point by introducing it with a rhetorical question a bit irritating after a while. As in his other books, Toews tends to concentrate rather heavily on the *Molochnaya* experience and perspective, thus creating the impression that the other colonies were somehow less important. But perhaps the reason is that there are more research materials available from there than from elsewhere.

All in all, this is an important contribution to the growing literature about Mennonite Russia. We need more interpretive histories like this one. There is still too much unexamined folklore pass-

ing for history when it comes to the Russian experience. This is not yet the definitive history that many of us have been waiting for, but it will do until a more comprehensive work comes along. And when it does it may very well have John B. Toews' name on the title page.

These three books, different as they are from each other, still complement each other in all sorts of ways. They will enrich the library of everyone who cares about this stirring phase of our Mennonite history. mm

A high night of Low-German Drama

Landmark Drama Company presents *DE BILDUNG* and *WELKOM OPP'E FORSTEI*.

A review by Al Reimer

On a balmy spring evening in late April Roy Vogt, Arkie Wiens and I made our annual pilgrimage to Landmark, that unassuming little mecca for *Teeauta opp Plautdietsch*, to take in this year's production of J.H. Janzen's *De-Bildung* and Arnold Dyck's *Welkom opp'e Forstei*. With us we had Reuben Epp, the well-known Mennonite writer of *Plautdietsch* humor. Mr. Epp was in Winnipeg to participate in the seminar on Low German orthography (described elsewhere in this issue) and was eager to see these two plays.

Fortunately, Epp and I got ringside (stage front) seats. Armed with a large cup of sunflowers each, we sat back, cracking and spitting along with all the other crackers in the audience, as we waited for the performance to begin. It was quite an experience to listen to hundreds of jaws cracking sunflower seeds in unison, chomping and threshing out the husks with reckless abandon. It was like listening to an army of canker worms munching its way through a forest, or bullets whizzing over your head in the trenches. Epp whispered to me, "We better duck down a bit or we'll come home with sunflower wigs." He's a big man but he looked a little intimidated by the grinding around him.

Then the performance began and the background noise receded as Wilmer Penner, looking like a turn-of-the-

century *Reiseprädja* in his black suit and bear-greased hair, introduced the programme in reverent *Plaut*.

De Bildung is a one-act play of some historical importance because it is known to be the very first play to be written in *Plautdietsch*. Dating from around 1912, it was immensely popular in Russia and was also frequently performed here in Canada in the thirties and forties.

Unfortunately, *De Bildung* is not really a good play, although one can understand its popularity with relatively unsophisticated audiences who relished its homely humor and the novelty of hearing their everyday dialect used as a stage language. The play contains one memorable character—Mumtje Siebatsche, the talkative old busybody who attributes everything bad or modish to the evil effects of "de Bildung" (education). But Janzen does not seem to have known very much about stagecraft, and the play is mostly "Faspa" chitchat and devoid of any interesting action. The youthful female cast did the best they could with this rather limp material. Audrey Penner, not surprisingly, stole the show as Mumtje Siebatsche, although Joan Barkman as Mitschtje, the "educated" daughter, and Linda Suderman as the Russian maid also stood out.

I looked forward to seeing *Welkom opp'e Forstei*, which I had read but never seen staged. Here again I was a bit disappointed by the vehicle itself. This play is much longer than Janzen's, but it too consists mainly of conversational exchanges with a minimum of dramatic action. But most of the talk is amusing and full of Dyck's typical dry wit and wry comments on Mennonite life and character. It's well worth seeing—once.

The all-male cast in *Welkom* was, on the whole, stronger and more confident than the female cast in the other play. Ron Koop as the Forstei veteran Winta performed with his usual aplomb, as did Peter Suderman as Hiebat. I also liked the work of Menno Plett, the "educated" new recruit, and Gerald Reimer as the rich new recruit who claims that he is unable to speak the *Plautdietsch* required on the Forstei.

Na, jo, aus Janna aul säd, my cup of Knacksoat was apparently measured to last exactly till the end of the performance—and did.

We all agreed on the way back to the city that the evening had been well worthwhile, even if it hadn't proved to be quite as exciting as one or two past performances. Reuben Epp was impressed, and said, "Soon feinet *Plautdietsch Tseich hab' wie enn Dawson Creek auba nich. Schod ess daut!*" mm

A Truly Enchanting Magic Flute

Winnipeg Mennonite Theatre's Production of Mozart's *Die Zauberflöte* (*The Magic Flute*), at the Playhouse Theatre, May 19-22, 1982.

A review by Al Reimer

The Winnipeg Mennonite Theatre couldn't have made a better choice for a tenth-anniversary celebration than Mozart's charming operatic masterpiece *The Magic Flute*. It was the first full-scale opera the company has undertaken, and it was carried off with such confident skill that one forgot much of the time that this was an amateur production. It would have to be ranked not only as the most ambitious production the WMT has staged in the past decade, but also one of the most successful artistically.

In spite of the Masonic mumbo-jumbo of much of its plot, the opera is irresistible, especially in German. Never, in fact, was more glorious music lavished on a sillier plot, although the story does have its noble moments. It's symbol-laden moral fairy tale in which the forces of good and evil are locked in ritual combat — Sarastro, the benign High Priest against the tempestuously demonic Queen of the Night. Innocent pawns in this abstract struggle are Tamino, an idealistic young prince, and Pamina, the Queen of the Night's innocent daughter, and on a lower level Papageno, the bewildered birdcatcher, and Papagena, his artless female counterpart. To add even more melodramatic overkill, the cast includes the buffoonishly malevolent Moor Monostates and the three female Attendants of the Queen of the Night, who are gabby Viennese versions of the witches in *Macbeth*. Even characters in people-stuffed animal skins get into the act, starting with the red-fanged serpent chasing Tamino in the opening scene.

Now all these preposterous characters would be merely laughable if it weren't for the gorgeous, outrageously tuneful music they are given to sing. Nothing else matters, finally, as the tunes and arias are spun out with effortless virtuosity by Mozart.

The cast, I thought, ranged from adequate to brilliant. The most spectacular singing of the evening was done by Judith Janzen in the Queen of the Night's fiendishly difficult Revenge aria

in Act II. Miss Janzen, a native Manitoban now studying and performing in Germany, has a big dramatic soprano that is by now of professional calibre and polish. She was superb in both her arias.

Other top honors must go to Heidi Geddert as Pamina and to Bill Thiessen as the irrepressible Papageno. Miss Geddert, who also starred in last season's *Gianni Schicchi*, has just the right voice for this role: it's a voice that is limpid and vibrant and she uses it with admirable skill and effect. And she looks like a young heroine, which is more important in opera today than it once was.

Bill Thiessen, after some tentative opening moments, was a sheer delight with his sprightly singing and acting. He exploited all the comic possibilities of his role and was especially effective in the spoken scenes with their clever one-liners. The most stylish performer of the evening, without any doubt, Millie Hildebrand as Papagena was a worthy partner, although she is on stage too little and too late to be as memorable as Papageno.

Other principals who performed well were John Martens as Tamino, Alan Blanchette as Sarastro and Robert McPhee as Monostatos. I have commented before on the intelligence John Martens shows as a performer. He is always *there*, always knows exactly what he is doing. He knows how to pace himself and his intonation and diction are impeccable. I thought his voice sounded a little tired on opening night, but his singing overall was winsome and convincing. Mr. Blanchette has a good basso and a noble presence for so young a singer. His voice, however, is a little light and lacking in maturity for a role like Sarastro. A most promising performer though, Robert McPhee was loud and aggressive, just as he's supposed to be. He looked and sounded the part to perfection.

The minor roles were, without exception, filled with fine singers in their own right. The three Attendants, sung by Trish Reimer, Carolyn Thiessen-Eggert and Sylvia Dyck, blended so well and sounded so ravishing that it was hard to think of them as "bad guys" (or "gals" in this case). The other female trio of the Three Spirits — sang with equal verve and beauty. And the chorus, I thought, was absolutely first-rate, especially the

men. They sounded rich and solid and secure. Chorus Master Rudy Schellenberg obviously did a fine job in preparing the chorus.

I liked the compact, all-purpose set by Taras Korol. It made the most of the small Playhouse stage, which is really too confined for a production of this size. The symbolic golden-sun effect in the closing scene was stunning. Achieving sophisticated lighting effects on this antiquated stage is also well-nigh impossible. The scene-shifting presents another problem, and the frequent blackouts ("brownouts" at times) were a bit distracting. One thing that puzzled me about the set were the names for the three temples: traditionally designated as Wisdom, Reason and Nature, here they were called Wisdom, Arbeit (Work) and Kunst (Art). I was left wondering what the significance of the change was.

Dave Riesen's experienced direction was in evidence throughout. He kept the movements as fluid as possible on the cramped stage and had coaxed some good performances out of his cast. The orchestra under Bill Baerg's direction performed well and did not overpower even the soloists with the smaller voices. The special flute and celeste music for Papageno was handled expertly by Jan Kocman and Irmgard Baerg. The costumes were the most opulent I have seen in a WMT production.

The opening night audience was not capacity but they applauded at every opportunity, as well they should. Empty seats should simply not exist for a production as splendid as this, even if it does come at the very end of the season.

This was a fine achievement and I have no hesitation in saying that I enjoyed this production of *The Magic Flute* even more than the recent Manitoba Opera Association production of *The Marriage of Figaro*, enjoyable as that was.



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MENNONITE CHAIR SETS 1982 LECTURES

The chair in Mennonite studies at the University of Winnipeg plans a series of guest lectures by Prof. Walter Klaassen of Conrad Grebel College, Waterloo, Ontario, on October 8 and 9, 1982.

The overall title of the three lectures is: "Visions of the End in Reformation Europe." Lecture one, "In that day the eagle shall come." The Tapestry of Medieval *Apokalyptik*" (Friday, 8 p.m.), will be a survey of popular eschatology from the 8th century to the pamphlet literature of the early 16th century, compared and contrasted with the official eschatology of Augustine and the medieval church.

Lecture two, "Cling, clang on the Anvil of Nimrod! Apocalyptic Crusade from Müntzer to Münster" (Saturday, 10 a.m.), will concentrate on the two sensational apocalypticisms of the 16th century Anabaptism, the one which flowed from Thomas Müntzer into South Germany Anabaptism via Hans Hut, and the Melchiorite and Münster movement which seems to have been derived at least in part from the Spiritual Franciscans.

Lecture three, "The last and dangerous times." The Remnant Waits for the End" (Saturday, 2 p.m.), will be devoted to the much more restrained, indeed almost secret eschatology of the Swiss Brethren and the chastened South German (post 1530) and Dutch (post 1535) Anabaptists.

William Unruh, associate professor of physics at the University of British Columbia and formerly of Winnipeg, has been awarded a medal by the Royal Society of Canada for outstanding discoveries over the past 10 years. Dr. Unruh is a theoretical physicist who is attempting to reconcile Einstein's theory of relativity and quantum mechanics. He is also an expert on black holes. The medal is one of eight awarded this year across Canada.

Among the seven persons named to receive stipends for the 1982-83 school year under the Mennonite Mental Health Scholarship program was Kathryn Neufeld of Fresno, California. Kathryn is presently working on a doctoral degree in clinical psychology at the University of Southern California in Los Angeles. She is a 1965 graduate of MBBC in Winnipeg and a 1970 graduate of Waterloo Lutheran University. She received a masters degree from California State University at Fresno in 1978.



Eric Friesen has been appointed head of CBC radio features and humanities, effective July 1. For the past two years, he has been director of radio program operations. In his new position, Friesen will be responsible for such programs as Anthology, Ideas and Celebration. His last major program assignment was as on-air host of The Eric Friesen Show (now Stereo Morning) in early 1977. In the host role on the four-hour weekday morning program of concert music, he was part of the team which developed the first national arts reports which supplement music programming on CBC Stereo. Friesen began his broadcast career in his home town of Altona, Manitoba, at age 15. Educated in Altona and at the University of Waterloo in Ontario, he joined the CBC in Ottawa in 1972, working on air on local radio and television programs. He later moved to Winnipeg and Toronto, his experience including television news and sports, stereo programming, and live serious music shows such as the National Arts Centre Orchestra broadcasts. While in Winnipeg, he developed his management skills as a member of the human resources department. In 1978, Friesen became executive assistant to the managing director of CBC radio at network headquarters in Toronto, a post he held until November, 1979, when he assumed his current position as director of program operations, handling the day-to-day administration of the CBC's two radio networks.

The second annual Benjamin Eby Lecture series of Waterloo's Conrad Grebel College were presented this year by Academic Dean Rodney Sawatsky. Sawatsky, originally from Altona, taught for several years at the Canadian Mennonite Bible College in Winnipeg. Sawatsky took as his topic *Commitment and Critique: A Dialectical Imperative*.

David P. Neufeld, the man responsible for the organization of MCC (Canada), died April 7. Neufeld was the first chairman of MCC (Canada), a position he held from its inception in 1963 to 1972. He also served in the General Conference Mennonite Church as a conference evangelist, executive secretary, and conference chairman.

Steinbach Bible College board of directors has appointed **Dr. Arden Thiessen** acting president of the college for the coming year. Dr. Thiessen will be replacing college president Harvey Plett who is taking a sabbatical leave to complete his doctoral studies at the University of Manitoba.

Bruce and Susan Wiebe of Winkler have begun a three-year MCC term in Santa Cruz, Bolivia. Bruce will be administrator of the Mennonite Home there and Susan will be a nurse. Bruce served with MCC in its PAX program in Zaire from 1969-1971. He has most recently worked as a credit union manager in Gretna. Susan holds a diploma from Victoria School of Nursing in Winnipeg and has been a nurse at Bethel Hospital in Winkler. They are the parents of two children and members of Bergthaler Mennonite Church in Winkler. Their parents are Peter and Margaret Wiebe and Jacob W. and Susanna Thiessen, all of Winkler.

Sharon Hildebrand of Landmark has begun a two-year MCC voluntary service assignment as a bookkeeper and secretary in Montreal. She earlier served with MCC as a secretary in Zaire. She is currently studying to be a certified general accountant. She is a member of Prairie Evangelical Mennonite Conference and is a daughter of John and Elsie Hildebrand of Landmark.

Neil and Marie Neufeld of Winnipeg are beginning 30-month assignments with MCC in Unna Massen, West Germany. Their assignment involves ministry with the **Umsiedler** (Russian Mennonites who have migrated to Germany). They are members of Gospel Mennonite Church in Winnipeg.

George Penner, 34, of Altona died in Guatemala in May when the plane he was flying crashed in dense bush in the western part of the country. Penner was a member of the Missionary Aviation Fellowship, a Mennonite group that transports food and medicine to Guatemala's rural poor and delivers patients to urban hospitals. Four Guatemalans also died in the crash.

Two Winnipeg men who fell ill from food poisoning while canoeing up Venezuela's Orinoco River were aided by missionaries from Blumenort and Pansy. Don Starkell and his 21-year-old son Dana left Winnipeg on June 1, 1980, and have since paddled 19,000 kilometers to South America by way of the Mississippi River and the Caribbean Sea. The missionaries at the mission station in the village of Tama Tama where the Starkells stopped were **Elmer and Tina Barkman** and family of Blumenort, **Amanda Barkman** of Blumenort, and **Jolyn Barkman** of Pansy.

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Mennonite Authors — A study of poetry and prose written by Hans Harder, Fritz Senn, Arnold Dyck, Rudy Wiebe, Ingrid Rimland, Pat Friesen and others (Second term).

These courses are taught by Professor Harry Loewen.

*This course is also taught on Thursday evenings, 7-10 p.m.



Ted Schaefer, department of chemistry, University of Manitoba, was appointed a distinguished professor of the university in recognition of his research in the highly specialized area of nuclear magnetic resonance, where he is one of the world's leading experts. He was also awarded an honorary doctoral degree from the University of Winnipeg at its spring Convocation.

More than 100 persons graduated from the Mennonite seminaries in the United States this spring. Twenty-three students received degrees or certificates from the Eastern Mennonite Seminary in Harrisonburg, Virginia. Fifty-six students graduated from Goshen Biblical Seminary or Mennonite Biblical Seminary in Elkhart, Indiana. The Mennonite Brethren Biblical Seminary in Fresno, California conferred Master of Divinity degrees on eighteen students and Master of Arts degrees on twenty-two students.

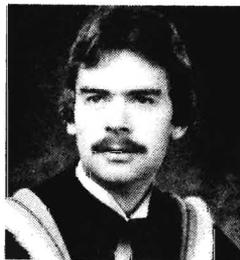
The Manitoba Parents for German Education have established committees in three south Winnipeg school divisions. The committees — made up of interested parents in Fort Garry, St. Vital, and St. Boniface — will be approaching their respective school boards to implement English-German bilingual programs in kindergarten and grade 1 for the fall of 1982. Parents who may be interested in such a program are invited to contact Tannis Froese (St. Vital), 253-4365; Sandi Heim (St. Boniface), 256-5512; or Cynthia Tretiak (Fort Garry), 269-3850.

A number of local couples attended the fund raising banquet, May 25th, at the Fort Garry Hotel. Approximately 120 guests gathered to honor Rev. P.J.B. Reimer, one of the originators of the Mennonite Village Museum. An interesting program had been planned. Gerhard Ens, chairman, musical numbers were rendered by the "Jereeshte Tweeback" group, and the guest speaker was the Rev. P.J.B. Reimer's son, Dr. Al Reimer. Closing remarks were by Rev. Gerhard Lohrenz.

Winnipeg Mennonite Elementary Schools urgently seeks applications for experienced teachers, a caretaker, bus drivers, and students from the kindergarten level to grade six. For more information, call 339-1617.

The Graduating Class

1982



At the University of Manitoba convocation Darrel Peters was awarded a Bachelor of Commerce (Honours) degree and the university gold medal for highest academic standing. Darrel plans to leave for Toronto shortly, where he will be working for a consulting firm specializing in actuarial, communications, and general business consultations. Darrel is the son of John and Edna Peters of Winnipeg.



Cathrine Wall was awarded a Bachelor of Education and the university gold medal at UM graduation exercises. Catharine, who graduated with a Bachelor of Arts (Honours) degree in English from UM in May 1981, will be teaching school in Calgary next year. Her parents are Robert and Agnes Wall of Winnipeg.



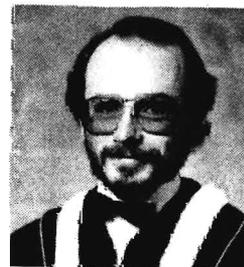
Kimberlee Schroeder was awarded a Bachelor of Interior Design and the university gold medal for highest standing in her program at the UM graduation exercises.



Elizabeth Kroeker, graduating with a Bachelor of Medical Rehabilitation (Physical Therapy) degree, won the UM gold medal in her program and the Dr. J.D. Adamson Medal and Prize in Physical Therapy for achieving the highest academic standing in her final year. Elizabeth is married to Dr. Robert Kroeker of Winnipeg and is the daughter of Dr. Robert and Madeline Blanchard.



Ruth Epp, graduating with a Bachelor of Music from the UM, was awarded the university gold medal for music. Ruth focused on music history during her three years of study. She is the daughter of Bruno and Elizabeth Epp of Clearbrook, B.C.



Timothy Loeppky, awarded a Bachelor of Science in Agriculture at the UM convocation, won the H.W. Kennedy Prize in Horticulture for the highest standing in the third-year course Pomology and Ornamental Horticulture. Timothy will spend the summer working with a professor in Agriculture. Next winter, he expects to stay home with an infant child while his wife, the former Heather Skinner, completes work on an M.A. degree. Timothy is the son of Mrs. Dora Loeppky of Winnipeg.

Diane Hiebert, graduating with a Bachelor of Social Work from the UM, was awarded a Manitoba Association of Social Workers

Scholarship. Diane won the scholarship for earning the highest standing in the third-year course in social welfare. She expects to be returning to the UM next year to begin graduate work in clinical psychology. Diane is the daughter of John and Elizabeth Hiebert of Winnipeg.

Kenneth Peters, awarded a Certificate in Education at the UM, took the Bessie Turner Memorial Prize for the greatest promise of professional competence in the field of primary teaching. Kenneth, who also holds a B.A. from the UM, qualified in the early childhood education program. He was one of two men in the program which focuses on the teaching of preschool children at the Robertson School in Winnipeg. He is the son of Dr. Paul and Dorothy Peters of Steinbach.



Dorothea Kampen, graduating with a Bachelor of Arts (Honours) degree at the recent University of Winnipeg convocation exercises, was awarded the UW silver medal for the second highest standing in an honours arts program and the UW gold medal for the highest standing in honours German. Dorothea plans to begin work on an M.A. program in German at the UM in fall. She is married to Walter Kampen of Steinbach and the daughter of Susan and the late Herman Rempel of Winnipeg.



Loneta Siemens, graduating with a B.A. from the UW, was awarded the university silver medal for the second highest standing in arts and the university gold medal in psychology. As well, Loneta won the R.N. Hallstead Memorial Shakespeare Award for an essay she wrote on the history plays of Shakespeare. A UW mature student, Mrs. Siemens returned to university after spending 20 years raising a family. She graduated with a Bachelor of Education from the UW in 1981 and won the Board of Regents silver medal for second highest standing in education that year. Loneta is presently doing volunteer work at the Lyons Learning Disability Centre. She is married to Peter Siemens of Winnipeg.

John Siebert, graduating with a B.A. (Hons.), won the UW gold medal in honours political science. John previously studied for two years at the Mennonite Brethren Bible

College and spent one year as youth pastor at the Lendrum Mennonite Brethren Church in Alberta. He expects to be employed by the federal government in Ottawa next year. John recently married Carolyn Wiens of Clearbrook, B.C. The couple is spending the summer months travelling in Europe. John's parents are Jim and Nita Siebert of Vineland, Ontario.



Carolyn Hamm, B.A. (Hons.), was awarded the UW gold medal in honours history. Carolyn will be working on a research and writing assignment with Mennonite Brethren Mission and Services next year. She is to travel to Mennonite churches throughout India, Indonesia, and Japan and prepare articles and reports about her experiences. The purpose of the project is to familiarize North American M.B. churchpeople with their counterparts in these countries. Carolyn is the daughter of Peter and Betty Hamm of Winnipeg.

Robert Heinrichs, B.A., received the UW gold medal in classics. Robert will spend the summer working at Manitoba Pioneer Camp in Shoal Lake, Ontario, a camp sponsored by Inter-Varsity Christian Fellowship. He is considering enrolling in law studies next winter. Robert is the son of Walter and Susan Heinrichs of Steinbach.

Jack Wedel was awarded the Bachelor of Science degree and the UW gold medal in geography at the convocation exercises. A mature student, Jack's interest in studying earth sciences developed as a result of his job with the federal Department of Environment and, in particular, as a result of his involvement in a federal study on the feasibility of transporting natural gas via pipeline from Melville Island in the Arctic to southern Canada. Jack began work on his degree in 1975 on a part-time basis, but spent the winter of 1981-82 working full-time to finish. Since graduation, he has returned to the federal government department in Winnipeg, but is hoping to be transferred to Yellowknife this summer. Jack is married to the former Lorraine Dahlgren and the father of four adult children.

Among other Mennonite graduates winning awards at the two universities were: **Charlynn Toews**, B.Ed., awarded the UW Board of Regents silver medal for the second highest standing in education;

Charles Penner of Lowe Farm, awarded the governor-general's silver medal for achieving the highest standing in the second year of the diploma course in agriculture at the UM and the Agronomy Award for highest standing in selected courses;

and **Douglas Funk**, awarded the UM president's medal for the second year student in the diploma course in agriculture who combines scholarship with outstanding qualities of leadership.

UNIVERSITY OF MANITOBA

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Ronald William Martens
Babara Elaine Nickel
David Alexander Wall

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Thomas Peter Siemens

MASTER OF EDUCATION
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Elma Martens
Jonnette Kathryn Neufeld
Arnold Ernst Reimer
Betha Toews
Robert Henry Wieler

MASTER OF NATURAL RESOURCES MANAGEMENT
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Murray Dale Krahn
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Wuaromm soo fael Sorte

Fonn John C. Neufeld

Onse moderne Welt ess fäl too komplitseat. Wann etj mott entjeepe dann fangt mie fuats dee Kopp aun too dreihe, onn desto noda etj no dee Haundlung kom, desto dieselja woa etj. Daut kjemt doa fonn daut doa soo fäl Sorte fonn aulem send. Woo saul maun ut aul däm Krom daut rajchtje finje? Wuaromm mott wie daut soo komplitseat enrejchte onn doaderjch daut Läwe soo schwoa moake?

Dee Sach woat eascht noch mol rajcht fahääkert wann maun doraun denkt wofäl feschiedene Sorte fonn Mensche daut jeft. Doa sent Hottentotte, Menschepräta, Ooltkolonia, omm bloos een Biespell too jäwe. Onn auls wann daut noch nich tooreatjt send doa uck noch Molotschna onn weat nich waut noch aules aundre. Wudd daut nich fäl eenfacha senne wann wie dee gauntse Menschheit enn twee Sorte deelde, dee waut doa emma fuats aum Enj sent onn roare, onn dee waut emma Rot weete onn wann daut uck noch soo scheef jeit. Dee Natua haft ons een goodet Biespell jejäft woo goot sich soone eenfache Deelunge enne Praksis utwirkje. Doa send mau

Mätjis onn Junges. Soo eene eenfache onn doch soo scheene onn praktische Enrechting.

Omm too illustreere woo wie ditt Printsiep aunwande kunne omm dee gauntse Menschheit enn twee leijcht too ertjanende Sorte too deele, woa etj junt fetale waut mie een gooda Forma Frind fonn siene Nobasch metdeeld.

Doa weare twee fonn siene Nobasch dee haude moagre Pead. Dee weare soo älendich daut wann dee aunjespaunt worde onn dann auntrocke, dann kroope dee Schrugge egol derch dee Säle. Wann disse twee Formasch pleaje fuare dann haude dee Pejch. Onn bie soone Jeleijenheit stald sich daut boolt rut daut disse twee Bure too twee feschiedene Menschesorte jeheade. Dee eena hoald bloos emma siene Klepper toop onn spaund fresch enn. Dee aundra haud dee Schwierichtjeit boolt aufjeschauft. Hee kjneppt jiedrem Peat eenen grooten Knoppe emm Tsoagel. Nu wea daut enn bät butajeweenlich daut dee Schrugge mett däm Tsoagel tratje musste. Oba waut heet hia, nu rutschte dee Pead doch nicht emma derch.

Kjeena haft disse twee Sorte fonn Mensche bäta beschräwe auls Fritz Reuter enn siene Dijchtung *Dee Tiedjer-*

jagd. Enn onsem Plautdietsch äwassat jeit dee Jeschijcht soo:

Opp Feschlaund ess daut'n woara Spos,
Doa heete dee aulatoop Klos.
"Klos, saj mol, Klos," soo frajcht eena,
"Klos, hast du mienen Klos nicht jeseene?"
"Jo," auntwuat dee aundra, "Klos,
Dien Klos de jintj mett mienem Klos
Toop no Klos Klose sienen Klos."
Na goot. Fonn Klos Klose sienen Klos
Fetal etj junt eenen natten Spos.
Dän hee mic selfst censt haft fetal.
Dee Jeschijcht ess uck goa too natt. . . .
So Fung hee aun. Etj fua eenmol
Opp enn niejet schmocket Schepp
Fonn Rostock no Ostindien hann.
Daut wea eene seea scheene Foat,
Onn daut diad uck nich aul too lang,
Donn läd wie gaunts dich bie Ostindien aun.
Na wea doa goot Bescheid weet
Dee woat daut tojåwe, doa es't heet;
Onn opp daut noaktje Schepp
Doa brend dee Sonn gaunts merderlich.
Wie koakte enn dee Sonn ons Koffee,
Dee Halft Lied febrende äre Nāse,
Dee Tsunda enn de Fupp fong aun too jlāare;;
Onn onsemm oolen Stiamaun,
Schmolte siene Kjneep fonn de Jack;
Daut gauntse Schepp fong aun too daumpe
Auls wann een Waulfesch Tobback schmeatjt.
"Klos, spood die, komm," säd uns Kapitän,
"Wie welle moal naun aun daut Laund,
Onn welle ons mol aun demm Straund
No eene bātre Städ omseene.
Wann ditt noch bātje lenja diat
Dann seng etj aun, haulf sie etj aul jeschmuat."
Na, daut wea goot, wie kaume dann uck
Aun daut Laund onn läde
Ons aun dän Straund en't Kjeele hann.
Wua oole Tonne lidje deede.
Wie lage hinja eene groote Tonn,
Dee fon de aundre aufsied stund,
Onn dee woll latjsch wea worde,
Wiels unje haud see kjeenen Boddem.
Na, dee Kapitän, dee sich hia goot trajcht fung
Onn aul oft enn Ostindien wea jewāse
De säd too mie, "Hia paus mau dijchtich opp
Daut sich kjeen Tiedjer wiest.
Dee Tiedjers sent hia goa too schlemm,
Dee rane hia too Launde romm —
Du kunst mie daut aul jleewe, Klose,
Groad auls enn Mecklenburg dee Hose."
Onn auls hee daut noch soo fetal,
Donn wea mie daut doch gaunts soo
Auls deed sich hinja mie waut reare.
Toom dusend woo fefeade etj mie!
Een Tiedjer stund doa gaunts dicht bie.
"Kjitj, Herr Kapitän, doa steit aul eena,
Woo saul daut woare?"
"Sie stell," sajcht Kapitän, "Moak kjeenen Lorm,
Dee saul mau kome, lot mie daut moake,
Etj festo mie aul opp soone Sache.
Dee saul ut'd latste Loch boolt piepe,
Daut ess eena fonn dee rajchte riepe."
Onn auls hee ditt haft kaum jesajcht,
Donn moakt dee Tiedjer eenen Sprung.
Doch Kapitän dee kjeppt daut Faut omm
Onn enn dām ladjen Boddem doa fong
Hee jlecklich unsen Tiedjer enn,

Donn kjeppt daut Faut hee wada omm.
Faut saut dee Tiedjer.
Onn flink sprung Kapitän opp'e Tonn,
Onn etj sprung uck tojlick mett nopp,
So saut wie beid dann bowenopp,
Onn unja onns miaut onn prust daut Tia,
Onn krautst onn wirtschaft onn rejeat
Onn muak soo enin Opstaund
Auls wann dee Beesa onkloag wea.
Oba woo gruld etj mie nu!
"Klos Klose," sajcht dee Kapitän,
"Paus du mol opp, du woascht daut seene
He stelpt mett sienem jefärlichen Wesen
Tollatst dee oole Tonn noch omm.
Onn dann woat dee Jeschijcht eascht schlemm."
Onn doabic langt hee enn daut Spuntloch nenn
Onn kjricht dän oolen Tiedjer schwind,
Bie sienem langen Tsoagel too hoole.
"Nu komm moal hea onn foat mett aun!
Wie derwe am nu nich foare lote."
Een jiedra helt nu waut hee kaun.
Nu fong daut Tia aun to brelle
Mett eene woare Ossestimm.
Onn toobd enn dee Tonne romm,
Daut wie meist raufa folle.
"Herr Kapitän," säd etj, "wann dee Tsoagel ritt,
Onn hee ons ut d'Haund nu jleppt."
"Hool du mau faust, hee woat nich riete,
Etj weet Bescheid onn kjan dee Streijche
Etj sie hea aul oft jereist,
Onn hab aul maunjch een Tiedjerbeest
Bie sienem Tsoagel too hoole 'haut.'
Kaum haud hee ditt jesajcht donn fluag wie emm Boage,
Donn kjeppt soo auls daut Beest sich read
Dee oole dwautsche Tonne romm
Onn etj onn Kapitän wie folle rauf!
Onn rut wea Beest aul ut dee Tonn.
"Hool faust!" roopt Kapitän, "hool faust!
Sonst kjrijcht dee Racker onns too packe.
Klos Klose, hool! Nu spie die unjre Hacke!"
Etj hool onn hool nu waut etj kaun,
Onn fuat mett ons nu jing daut Beest.
Fuat mett ons emm Woolt nu nenn;
Onn wie beid emma hinjaraun.
"Daut saul dee Beesa hole, Kapitän!
Daut Beest ess doch too flink too Been."
"Jo," sajcht he. "jo, ditt fält ons noch!"
Behool mau emma freschen Moot.
Daut rane saul nich ewich diere,
Wie sent derchut noch nich feloare!"
Onn doamet wetjeld hee onn schlengd
Dän Tsoagel omm dee haund nu romm
Onn schluag'en grooten Knoppe drenn.
"Klos Klose, soo, nu lot mau loos."
Etj leet nu loos, onn fleite jing hee.
Ach woo sach daut doch kurjos!
Woo toobd dee Tiedjer onn woo sprung hee!
Woo deed hee enn dām Woolt feschwinje,
Woo krautst hee ut mett 'em oole Faut!
Daut boolt aun eenem Boom naun baulad.
Daut wea doch gaunts lostich auntooseene.
"Klos Klose," säd nu Kapitän,
"Du weascht woll seea enn Engste, Frind?
Paus opp onn horch no mienem Rot.
Wann du mol best rajcht enn Jefeore
Wua die daut Massa steit aum Käl,
Dann fang nich fuats aun too roare
Onn schrie onn jauma nich too fäl,
Dann fot daut Dinj aum Tsoagel schwind
Onn schlo een dijchten Knoppe nenn."

mm

Dr. Karl Stumpp: 1896 - 1982

Dem in Odessa geborenen und kürzlich in Stuttgart verstorbenen Forscher des Rußlanddeutschtums, Karl Stumpp, wurde ein Sonderheft der Zeitschrift *Volk auf dem Weg* gewidmet. Daraus entnehmen wir folgende Angaben über sein Leben und Werk, die auch für viele Rußlandmennoniten von Interesse sein möchten:

Der Kolonistensohn Karl Stumpp brachte seine Kindheit und seine Jugend in seiner Heimat am Schwarzen Meer, bis er 1918 nach Deutschland verschlagen wurde. Er mußte sich unter schwierigsten Verhältnissen Unterhalt und Studium verdienen, seine Eingliederung aus eigener Kraft ohne jegliche Hilfe bewerkstelligen. 1922 absolvierte er sein Staatsexamen, das Thema seiner Doktorarbeit hieß "Die deutschen Kolonien im Schwarzmeergebiet". Diese Arbeit war zwar der Abschluß seines Studiums, aber nicht das Ende seiner wissenschaftlichen Beschäftigung mit seiner Volksgruppe. Sie war vielmehr nur die erste bedeutende Zwischenstation in einem Forscherleben, das ganz und gar den Deutschen in und aus Rußland gewidmet war. Um seinen Landsleuten möglichst nahe zu sein, ging er mit seiner rußlanddeutschen Frau Martha Prinz als Lehrer nach Bessarabien. Er widmete auch dort einen großen Teil seiner Zeit und seiner Kraft seinem Forschungsgebiet. 1933 wurde er Landesgeschäftsführer des "Vereins für das Deutschtum im Ausland" in Stuttgart, 1938 wechselte er zur "Forschungsstelle des Rußlanddeutschtums" am "Deutschen Auslands-Institut" in Berlin. 1940 kehrte er nach Bessarabien zurück, um seine Forschungen dort fortzusetzen. 1941 konnte er als Leiter eines Sonderkommandos seine historischen, genealogischen und soziologischen Forschungen wieder in der Heimat seiner Jugendzeit fortsetzen, mußte aber, wie ihm ausdrücklich vorgeworfen wurde, wegen seiner allzu großen Menschlichkeit schon 1942 ins Reich zurückkehren.

Nach dem Krieg, nach schweren Jahren, fand Dr. Karl Stumpp endlich

wieder eine Anstellung als Studienrat in Tübingen. Er widmete sich auch weiterhin seinem Lebenswerk, der Erforschung der Geschichte und des Schicksals seiner Volksgruppe. Nach seiner vorzeitigen Pensionierung konnte er seine ganze Schaffenskraft in den Dienst seiner Volksgruppe stellen. Seit seinem Studium hatte ihn sein Lebensthema nicht mehr losgelassen. Er betrieb seine Forschungen mit unglaublichem, unermüdlichem Fleiß, hielt aber daneben noch Hunderte von Vorträgen vor verschiedenartigen Hörerkreisen und wirkte bereits vor dem Krieg als stellvertretender Vorsitzender des "Verbandes der Rußlanddeutschen".

1950 wurde die "Arbeitsgemeinschaft der Ostumsiedler" gegründet, die später in "Landsmannschaft der Deutschen aus Rußland" umbenannt wurde. Dr. Karl Stumpp war von Anfang an dabei. Zwölf Jahre lang war er Schriftleiter unserer Zeitschrift "Volk auf dem Wege". Daneben gab er zwölf "Heimatlücher" heraus. Von 1957 bis 1968 war er Kulturreferent, von 1957 bis 1963 stellvertretender Vorsitzender, von 1963 bis 1968 Vorsitzender und von 1968 bis 1975 Sprecher unserer Landsmannschaft. An seinem 85. Geburtstag am 12. Mai letzten Jahres wurde er zum Ehrenpräsidenten der Landsmannschaft ernannt. Dr. Karl Stumpp betrieb seine Forschungen bis zuletzt weiter, bis er vor wenigen Wochen durch seine schwere Erkrankung endgültig vom Schreibtisch verbannt und ans Bett gefesselt wurde. Er stellte noch 1981 ein Manuskript für den Eckartschriften-Verlag in Wien fertig, korrespondierte mit Landsleuten und Wissenschaftlern in aller Welt, empfing Besuche, hatte ständig neue Ideen und Vorhaben. Bis zuletzt interessierte er sich lebhaft für seine Rußlanddeutschen in Ost und West und für die Arbeit seiner Landsmannschaft. Noch im Dezember las er das Protokoll der Fragestunde und der aktuellen Stunde im Bundestag über die Rußlanddeutschen und ließ sich vom Bundesvorstand über die politische Arbeit, die Öffentlichkeitsarbeit, die

Auslandsarbeit und den geplanten Erwerb eines "Hauses der Deutschen aus Rußland" berichten. Er zeigte sich sehr befriedigt und beruhigt darüber, daß die von ihm lange Jahre mitgetragene und entscheidend mitgestaltete Arbeit der Landsmannschaft vom jetzigen Vorstand auf ein breites und solides Fundament gestellt und in seinem Sinne fortgeführt wurde.

Dr. Stumpps Schriften — seine Bücher, seine Aufsätze, seine Landkarten und Tabellen — finden sich in öffentlichen und privaten Bibliotheken in allen fünf Erdteilen; die von ihm mitbegründete Zeitschrift "Volk auf dem Weg" wird in zwanzig Ländern gelesen. Seine Landkarte über die ehemaligen und heutigen Siedlungsgebiete der Rußlanddeutschen wurde während des Breschnewbesuchs im Zweiten Deutschen Fernsehen gezeigt. Viele Zeitungen stützen sich in ihrer aktuellen Berichterstattung über Ausreisewillige und Aussiedler auf seine Veröffentlichungen. Gerade in diesen Tagen gestalten RIAS Berlin und der Deutschlandfunk fünf Sendetermine auf der Grundlage einer Broschüre der Landsmannschaft, an deren Text Dr. Karl Stumpp großen Anteil hatte. Sein großes Auswanderungsbuch verbindet die Rußlanddeutschen in aller Welt miteinander sowie mit ihrer ersten Heimat in Deutschland und ihrer zweiten in Rußland, weist es doch für sehr viele von ihnen Herkunftsort, Ansiedlungsort und Namen der ausgewanderten Vorfahren nach. Vor allem sein Bildband, seine Bibliographie, seine Landkarten, seine Aufsätze und seine vielen Vorträge trugen wesentlich dazu bei, Öffentlichkeit, Wissenschaftler und Politiker auf das schwere Schicksal seiner Landsleute in der UdSSR aufmerksam zu machen. Er hat einen großen, kaum hoch genug einzuschätzenden Anteil daran, daß über 70,000 von ihnen inzwischen zu uns ausreisen durften.

Von Eduard von Sarnowski
bei der Trauerfeier

our word

WHAT PRICE A MENNONITE EDUCATION?

Education, like the weather, affects us all and seems to be everybody's business. But it's also a little more controllable than the weather. Everybody not only talks about education, some people are actually willing to do something about it.

We Mennonites have been making education our business more than ever in this generation. We are building up an impressive complex of private schools. In this province we have three Mennonite private high schools and several Bible colleges, two of which are affiliated with Winnipeg's two universities. As of last fall we also have a private elementary school that is to be expanded for next fall. At the University of Winnipeg we have the first chair in Mennonite studies anywhere. It is now at least theoretically possible for a Mennonite child to get an all-Mennonite education from grade one through high school and beyond.

What we have not had anywhere in Canada up to now is our own degree-granting liberal arts college or university on the model of a Bethel or Goshen College in the U.S. Now even that gap in Canadian Mennonite education is to be filled. Plans are now underway for a degree-granting Mennonite institution of higher learning, although its exact nature and function have not yet been determined. One possible model is that of a conventional liberal arts college. Another is that of a Mennonite cultural and study center that would provide special degree programs not offered by existing institutions and also provide a physical setting for Mennonite cultural and artistic activities of various kinds.

The obvious question is: Does a real need exist for yet another expensive Mennonite educational institution in this province? The Mennonite philanthropists who form the "Friends of Higher Learning," the group prepared to back the new venture financially, are convinced that such a need does exist. By all reports they are ready to provide whatever sums are required to establish such an institution. Mennonite academics in this area generally support the idea, although they have various notions as to what form the new institution should take. Fortunately their voices, while not all in tune with each other, are not falling on deaf ears so far as the Friends of Higher Learning are concerned.

But another, even more crucial question, comes to mind about Mennonite education. We must, I think, finally ask ourselves how much Mennonite private education is desirable for young Mennonites living in our pluralistic society? Can we automatically assume that the more specifically "Mennonite" education we can give our children the better off they will be?

The answer to this and similar questions should be based on some careful and hard-headed thinking on the subject. An education entirely in Mennonite schools might be a mixed blessing at best. The product of such an education might be a model Christian Mennonite but ill-equipped to take his place in society as a broadly educated, well-rounded Canadian citizen. The two identities cannot be assumed to grow side by side. To teach distinctive Mennonite attitudes and values in our schools is desirable, but only if they are taught in the context of free intellectual inquiry and cultural sophistication. As Roy Vogt stated editorially on this page a couple of years ago, "A society with only private, religious schools

would more than likely become an extremely intolerant society." Very recently we have seen how much bitterness and rancor can be stirred up when a private school tries to move in a more tightly controlled, more narrowly focussed direction.

On the other hand, there can be no doubt of the value of private schools that combine a clear sense of purpose with a dedicated commitment to learning and an openness to fresh ideas and creative impulses. Such schools—and we have them in our midst now—can give students a solid basis for a Christian faith and a Mennonite value-system along with a general education equal to or even superior to that provided by the public school system. Even a few years in such a school may do wonders for a Mennonite child or youth. Although only a minority of Mennonite families will have the desire and means to send their children to private schools, they can provide a valuable haven for Mennonite society in general.

To strike this delicate balance between the religious and the secular, the ethnic and pluralistic in education, is the hardest and most challenging task faced by our private schools. The pressures of our society are more numerous and more insistent than our brotherhood has ever faced before. The Mennonites of Russia developed a fine system of education exactly suited to their needs before the Revolution. Their private schools were carefully designed to produce young Mennonites who would fit comfortably into a Mennonite environment and subculture. Even those superior students who obtained higher degrees in Russian and German universities almost always came back to their colonies to pursue careers in teaching, the church or in business.

For us, living in a highly mobile, complex society, things are not so simple. Our educational needs today are too diversified to be contained within our own private educational system, valuable as that system may be in enriching the educational experience of many Mennonite students at some stage of their training.

At one time our needs were simpler too. The MCI at Gretna came into existence at just the right time. It was vitally needed in the first half of this century to prepare young Mennonites for entry into such professions as teaching and nursing, or to help them become more knowledgeable farmers and businessmen. The MCI almost singlehandedly made education respectable for Mennonites in this province and opened career doors from which we are still benefiting as a community.

Today our educational needs cover a much wider spectrum of professions, vocations and specialized training. Most Mennonite students will continue to take all or most of their educational training in public schools and universities. Inevitably, that will mean that more and more of our young people will adopt careers and lifestyles far removed from those that a private school education can prepare them for. Our private school system may therefore become an increasingly expensive alternative for a diminishing proportion of our school population. We should also bear in mind that there is a growing disposition among certain Mennonite groups and churches to sluice off the ethnic identity altogether and retain only a Mennonite faith and church identity.

What we cannot hope to do—should not try to do—is to match or supplant the comprehensive educational services offered by the state. We can define and nurture our identity through our schools, but we should not get too big for our ethnic britches. We are no longer a state within a state as we were in Russia and cannot perpetuate ourselves through education as effectively as we did there.

One can only hope that our dedicated efforts to build a comprehensive private school system will not prove to be too much too late for too few.

—AR

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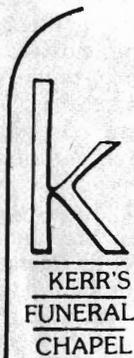
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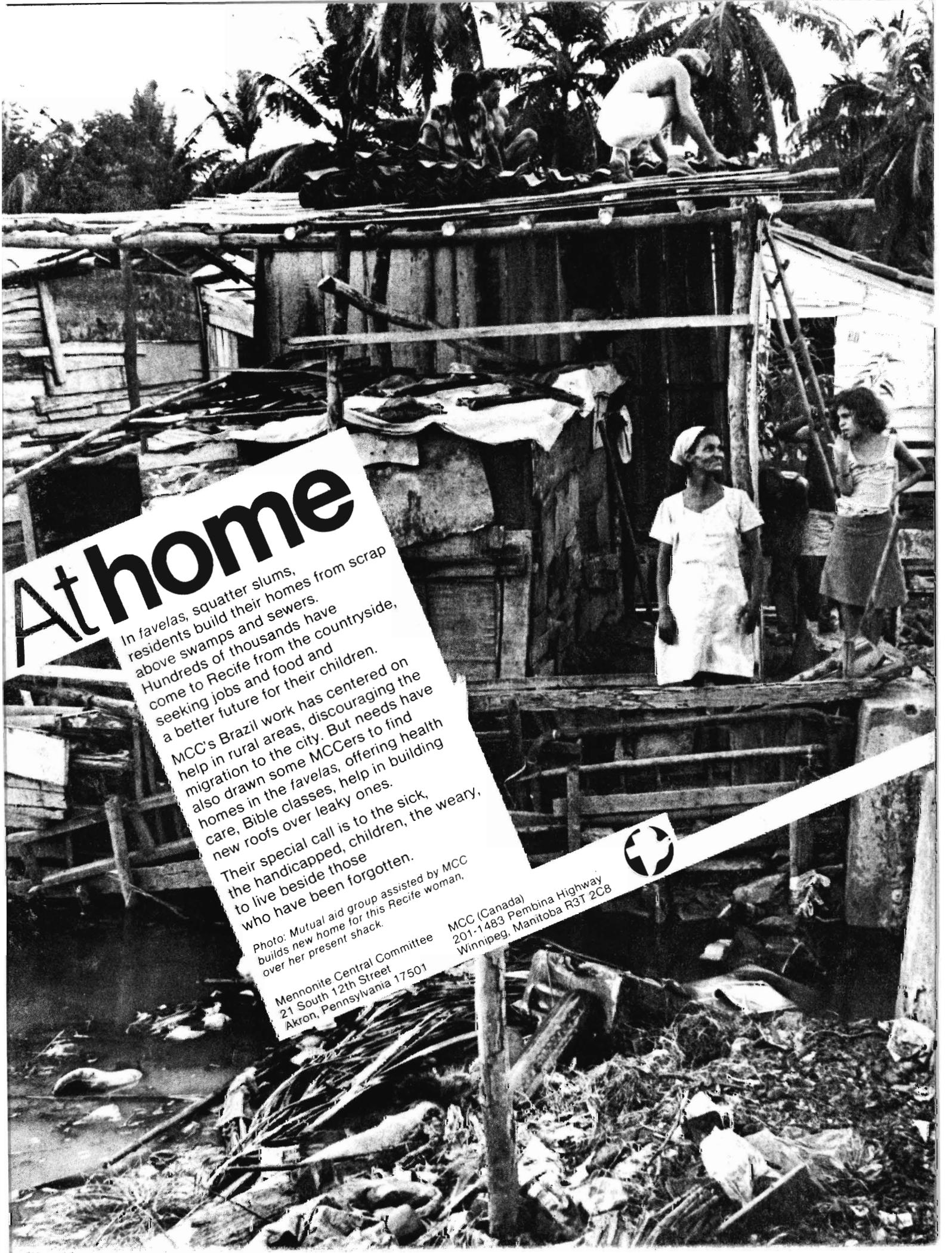
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At home

In favelas, squatter slums, residents build their homes from scrap above swamps and sewers. Hundreds of thousands have come to Recife from the countryside, seeking jobs and food and a better future for their children.

MCC's Brazil work has centered on help in rural areas, discouraging the migration to the city. But needs have also drawn some MCCers to find homes in the favelas, offering health care, Bible classes, help in building new roofs over leaky ones.

Their special call is to the sick, the handicapped, children, the weary, to live beside those who have been forgotten.

Photo: Mutual aid group assisted by MCC builds new home for this Recife woman, over her present shack.

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